No. 10. { Whole No. 62. } Price, 10 Cents. Per Annum, $3.00. Vol. III.

SATURDAY, NOVEMBER 27, 1869.

Subject: The Name Above Every Name.

PLYMOUTH PULPIT:

A Weekly Publication

OF

SERMONS

PREACHED BY

HENRY WARD BEECHER.

NEW-YORK:

J. B. FORD & CO., No. 39 PARK ROW.

1869

AMERICAN NEWS COMPANY, AGENTS FOR THE TRADE.

Brooklyn, January, 1869.

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HENRY WARD BEECHER.

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CONTENTS OF VOLUME I.

I. The Duty of Using One's Life for Others. II. The God of Comfort. III. The Nobility of Confession. IV. Self-Control Possible to All. V. Pilate, and his Modern Imitators. VI. The Strong to Bear with the Weak. VII. Growth in the Knowledge of God. VIII. Contentment in all Things. IX. Abhorrence of Evil. X. Privileges of the Christian. XI. The Love of Money. XII. Divine Influence on the Human Soul. XIII. Moral Affinity, the True Ground of Unity. XIV. The Value of Deep Feelings. XV. Works Meet for Repentance. XVI. Malign Spiritual Influences. XVII. The Old and the New. XVIII. The Hidden Christ. XIX. Well-Wishing not Well-Doing. XX. Sphere of the Christian Minister. XXI. Suffering, the Measure of Worth. XXII. The Victory of Hope in Sorrow. XXIII. The Crime of Degrading Men. XXIV. Self-Conceit in Morals. XXV. Morality, the Basis of Piety. XXVI. The Trinity. XXVII. The Family, as an American Institution

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CLUB RATES, five copies for $12.00.

POSTAGE of PLYMOUTH PULPIT to subscribers in the United States is twenty cents per year, payable quarterly, in advance, at the Post-Office to which the pamphlet is sent; and on single copies to England it is *four cents.*

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THE NAME ABOVE EVERY NAME.

"Wherefore God also hath highly exalted him, and given him a name which is above every name."—PHIL. II. 9.

A name is a call-word, by which we separate objects, and give to each its identity. The names of familiar objects, however, are not simply arbitrary signs used for separation and designation. In an important way they become symbols of quality and attribute. This is seen in the picture which rises to the mind on the use of a name. The word *eagle*, *horse*, or *lion* being spoken, a picture springs up to the eye of the imagination. Let a foreign name for the same thing be used, and no picture rises, although the foreign name certainly discriminates and separates. *Apple* brings before the minds of giddy English-speaking boys a very clear picture, although *pomme* does not. *Homo* once had a picture in it, but not now; although *man* has. There is a silent process that goes on by which in life we are storing up, as it were, in a name, the qualities of the thing that is named, so that the word pronounced is like the opening of a book of record, and the showing of the contents of things. Different words, therefore, have different magnitudes, and different degrees of richness of contents, according to the attributes of the thing to which they are attached.

We see this more strikingly in the names of men than in the names of things. A whole village of people, at least to those who know the villagers well, have their portraits in their names. One might institute a game with lively children of some imagination and quick fancy, letting each describe what rose up to his eye as a name was called—what he saw physically. As A was called, there would be a vision, for instance, of one tall, thin and crooked; as B was called, of one fat and lazy; as C was called, of one short and dumpy. And so, one after another, ungainliness, or beauty, or symmetry would instantly be found to be touched in a child's mind by the pronouncing of a given name. Or, if one older were questioned, the different names would

SUNDAY MORNING, NOV. 7, 1869.—LESSON: HEB. XI. 1—17. HYMNS (Plymouth Collection) Nos. 217, 878.

bring out, instantly, social and economic qualities. One man would be generous, and another stingy; one would be high-minded, and another only "so so;" one would be good, and another mean. You would find that connected with the name was not merely the outward physical history of the man, but also a certain element of his character. And those who were still wiser, would go further and deeper. They would see dispositional and moral elements in the man. His faith, his zeal, his genius, his reflective qualities, would be stored up in the name by which he was called, to many. So that a name to those that know but little, means but little; to those that know more, it means more; and to those that know most, it is encyclopedaic.

Still further, we see that personal names stand for abstract qualities and excellences. Thus, *lover*, *friend*, *father*, *child*, *mother*, *sister*, *nurse*—these terms, although they are often applied to definite persons, have an abstract office. They all go to signify to us domestic qualities—dispositional elements. When the word *mother* is spoken, not only does your mother come forth to your imagination in feature and in person, but those qualities which make all mothers differ from other relations—from sister, and nurse, and brother—are suggested to your mind.

By the extension of such a practice it is that names come to signify not only persons but historic qualities. *Socrates* has almost no personality—at any rate, to those who have never seen his face; but he signifies philosophic, common sense. *Plato* means pure thought and imagination; *Demosthenes*, eloquence; *Cato*, stern integrity; *Nero*, cruelty; *Napoleon*, military genius; *Washington*, patriotism; *Howard*, philanthropy; *Garibaldi*, the friend of the common people. Men thus, after a little, as it were, outgrow their personality, and their name comes to signify some abstract virtue, or vice, as the case may be.

Thus we see that a name, after a little, is not a simple word, or a dead sign, but a symbol, a living thing, full of power, and full of suggestiveness, carrying in it, so to speak, the qualities of the thing to which it has been attached. And when applied to active beings, it at length epitomizes in itself their history, their character, and becomes a store-house of memories, suggestions and imaginations.

Now, when it is said that the name of Jesus shall yet rise above every name, there is a scope to the meaning of it, and there is a grandeur in the sentiment, which it requires some reflection to bring out. For, certainly, it is not simply saying that he shall have a name that is higher on the list. We are to give to the term *name* as applied to him its full proportions and richness and grandeur of meaning. Already it is seen to be fulfilled, that Christ's name is in fact above that

of any and all earthly historical personages. There is not one that we can summon from the great family of the Hebrews—venerable men, patriarchs, prophets, teachers, apostles—who, standing by the side of Christ, has a name that produces upon the imagination or upon the heart the effect which his name produces. The sum of their life is small, a mere pittance, compared with the magnitude of Christ's life—and that, too, in the thought of the common soul.

If you gather together the witnesses and the martyrs that have lived in every age since the Master lived—the great men and the nobles, of whom the world was not worthy; the men that died in prisons; by the rack, and at the stake; the men that followed their Master through suffering unto death—there is not one name of them all that is not dwarfed by the side of the name of Jesus. There is not one of them that has his calmness, his simplicity, his depth, his spiritual fervor and foresightedness, his essential divinity. There is not one that has the compass of being which all of us perceive in him.

If you go from the best specimens of men to philosophers, to poets, to scholars who have developed on the Greek side—on the side of reason, that is—I need not say that whatever admiration is bestowed upon them, no one would dream that their name was to be mentioned by the side of Him of Nazareth and of Calvary. Artists, benefactors, the crowd of great men that have adorned and enriched and blessed the world—multitudes there have been of them; but they are each and all of them unspeakably inferior to Christ in the conception of men. In the very thought and feeling of the race, they are below the name of Jesus. Cite any single name from any department of life, and put the name of Christ by it, and it goes out in a moment, as a star goes out when the sun rises.

Names, I have said, become types of function, and insignia of honor. Thus, there are judges' names that signify perfect justice. There are names of princes and kings that signify authority, splendor and power. There are names of generals that signify great skill and capacity. But has the world stored up in any of these names such associations as belong to the name of Christ Jesus? Is there anywhere out of Christ such a conception of justice, such imperialness, such sovereignty, as there is in him? Is government anywhere set forth in colors so serene and pure, so august and rightful, as in him? Is there anywhere else, in all those names that signify authority, power and government, such paternity as there is in the name of Jesus Christ? Already his name stands higher for the very qualities which go to make courts illustrious; for the very things that make men glorious in history. Once, a culprit, under the hand of Rome, which reached through the whole earth, he died, despised and rejected of men, and

made his grave with the wicked; but now, all through the world, those governments and those potentates that do not acknowledge and worship the Son are feeble and barbarous. The wheel has turned around. Power was with paganism when Christ was upon the earth: power is to-day with Christianity; and in all the government in all the world where power really inheres, it is true that that name is, ostentatiously often, but whether ostentatiously or not, really, placed higher than any other; and he is to-day King of kings and Lord of lords.

But there is even a more important matter of comparison. I mean the names of chief power on the heart—heart-names. In each quality which makes the dearest names in human life, Christ so excels that he is infinitely above all others. We think of our Saviour as above us, and as occupied with infinite government—which to most minds is infinite abstraction. We are not accustomed to weave into that name all those sweet, familiar attributes which we see in the household, or which we meet in a circle of friends; and yet, in respect to every one of those qualities which go to make names that are dear to the heart, the Lord Jesus Christ is infinitely above them, infinitely superior to them, in everything. All the love and authority which there is in *father*, even in the most eminent instances, and in ideal instances, is so dark, compared with that special element in the Lord Jesus Christ, that it could scarcely appear by its side. Christ is more in those very qualities which make a father dear to his children, or a neighbor noble to his neighbors, than any or all fathers or neighbors. He is infinite in those things. All those indescribable and tender graces which make *mother* the queenly name in all the earth, Christ has in such abundance and perfectness, that a mother's heart by the side of his would be like a taper at mid-day. All that which the child yearns for while a child, and remembers with home-sickness afterwards, when grown up; all those qualities that make men look back for their paradise to their childhood, and make them feel, too often, that life is a wilderness, and their early homes the place of love and joy and sweet fruition, are not so dominant in father and mother as they are in Jesus. He is more fatherly than fathers, and more motherly than mothers. He is more tender in love than any lover ever knew how to be. Language is squandered and exhausted in the Bible to signify the inflections of divine tenderness. No love-letter that ever was written, or could be written, could compare with what can be gathered out of the Old and New Testaments, describing the inflections of divine love toward men. There is no such literature known as that which shines and glows in the word of God, to express love in all its infinite inflections.

The enduring intimacy of exalted love in true wedlock carries up our conception of possible happiness to the very gate of heaven; but

when we have carried it to the uttermost, at the gate of heaven there comes, as it were, the out-bursting light of that mystic love of Christ to his church, which rides higher than poetry can follow, and higher than experience ever went, or will go, until the spirit is ransomed and meets its Lord.

So that if you take all the names that we know in history of eminent men; or all the names that signify official power and government; or all names of domesticity; if you take those names that are the boldest, the fullest, and richest, and strongest, and noblest; if you take those names that the heart most leans upon, already the name of Christ is above every one of them.

This world is but an outhouse of creation. We have not yet seen the whole. What barns are to mansions, that this world is to heaven. What animals are to men, that men are to the superior beings of the heavenly world. When we have carried these suggestions from the realm of experience up to the line of the invisible and imagined, we shall find that the name of Christ is superior to them. There are declarations in the word of God that that name which has risen above every name here, rises there again. For there are beings that rise not only higher than men in wisdom, power, goodness, delightfulness, and companionableness, but there is a gradation among them. There are dominions, and thrones, and powers, and principalities in long succession. As we find long successions of natures among men, and below them still longer successions, all the way down through creation, so we have intimations in the word of God that this concatenation is continued, and goes up; and we are told that over all these Christ rises—not by arbitrary ranking, not by force, but by the intrinsic grandeur of his nature; by the essential grace and beauty of his disposition. And because he is "Chief among ten thousand," and "altogether lovely;" because he is "Alpha and Omega, the first and the last, the beginning and the ending, the bright and morning star," he sits upon the Throne coequal with the Eternal.

And yet, the name of Christ is a hidden name. Yet, it is a name undisclosed. Far above everything that is named upon earth, and far above everything that is named in heaven, which is at all understood, his name still goes on. And not until we are there—nor then, until ages have rolled around and given us an experience—shall we know what is the might, and what is the height, and what is the depth, and what is the length, and what is the breadth, and what is the universal glory of that name which is above every other name.

In view of this exposition, I remark,

1. Every one must form for himself a picture or a name of his God. It must be made up, too, out of the things which his heart

can appreciate. You cannot find your God in the Bible, or in the catechism. I might stand at the threshold of these, the most sacred symbols or books known to man, and say to you as the angels said to the early disciples at the sepulchre, "I know whom ye seek; but he is not here." No man can learn his God out of a book. Out of nothing but his own experience can he learn it. Every man who has a God that is more than an empty name, has one that has been framed out of the actual conceptions and thoughts and feelings of his own nature. Little children fashion a God, sometimes full of fantasy, and sometimes full of sweet beauty; and it is their God, and all the God there is to them. Every man must take that which is in him, and for himself frame a name that is to him God. When you read in God's word of justice, what you know of justice, and what you think about justice, will determine what that element is, as it enters into the framing of your God. If God be "holy, and just and good;" if he be "long-suffering," and "plenteous in mercy," what do these names taken out of the sacred Scripture mean? To a bad man, very little; to a good man, a great deal more; to a sainted man, still more. And if any man has a conception of God that touches his heart, and calls out his fervor and his self-denial, and makes him heroic, and fills him with joy, and with a wholesome sorrow, it is because he has the power given him to fashion a God that to him means something, in the same sense that his own experience means something.

"Blessed are the pure in heart, for they shall see God"—that is to say, the truth of which this is, as it were, the specification, is, that out of his own heart a man gains the material by which he is to fashion to himself a conception of God that is vital and imaginatively visible and potential upon his life; so that it is in vain to suppose that God is revealed to men. He is revealed so far as history reveals him; but your power to understand history depends upon the development of your nature. He is revealed so far as words and definitions can reveal him; but it is not possible for words and definitions to do more than give hints and symbolizations.

The guide-board stands pointing down the road, and saying, "This is the way: walk ye in it;" but that guide-board cannot describe the scenery that lies along the road. The medical book can give prescriptions for certain symptoms; but the medicine is not in the book. It is outside of the book. And the Bible is a medicine-book. The medicine is not in it, but the prescription is. The experiences of truth are not in the Bible; but the indices of truth, the pointings of it, are there. The experiences you must find outside of that Book. You might as well have a mythological God, you might as well have the God of Rome, as to have the God of the Westminster Catechism, or the God

of the New Testament, if it has not been quickened by something that is in you; if it has not been in some way awakened, and brought into personal consciousness in yourself, and then taken out and fashioned again, so that it is a living Being to you.

Therefore, most men have no God. Most men are either idolaters or atheists. They worship some conception that is sensuous, and call it God. But calling it God does not make it God. There are multitudes of men who still cling to fetiches, although they are called Christians, or religious persons.

As I have already said, a man is to fashion his God out of himself. If you do not know how to love, you cannot understand what love is in God. If you are bound hand and foot in utter selfishness, you cannot love a God that has magnanimity and disinterestedness. If you live for the flesh, you cannot exhale the sweet perfume of the spirit, as the fragrance of the flower rises above the form of the blossom. If you have no bright nature, how can you understand the ineffable, the spiritual, the infinite? By as much as God becomes possible and actual to you, by so much you have been transformed into that by which you now project, and by the imagination refine, and give infinite proportions to,—what you call your God.

It is *living* then, not *thinking*, that makes your God to you. There is a revelation going on to every man. There was a revelation to Abraham, to Isaac, and to Jacob; there was a revelation to all the judges; there was a revelation to all the prophets; there was a revelation in the apostolic era; and these revelations were authoritative. Inspiration is universal, and continues through all time. It is not authoritative now, as of old it was in special instances; but the fact itself goes on forever and forever. And only those in whom God's spirit wakes up a life and nature kindred to that which is in God himself, have the power to understand God, or to conceive of him.

The heart is a pallet; and he that portrays God, portrays himself. It is what you are, very largely, that enters into your conception of God. And oh! how many men have devils for Gods! How many men have Mammon, or Belial, or Baal, for a God! How many men have their worst passions, or their moral nature girded and shrined in their animal passions for a God! How many have projected and filled the heavens with the fearfulness of their bad nature! And they pray and yearn for that which is abhorrent to the real God. "Blessed are the pure in heart"—the sweet-thinkers; the sweet-lovers; the pure natures. Men that live in the serenity of their moral sentiments—they are the men who interpret God truly, first, to themselves, and then, in turn, as far as it can be done, to others.

2. If this be so, it becomes us individually to look well to that which

we are fashioning to ourselves. It is a wholesome question for every man to put to himself, not, What is Jesus Christ? but, What is *my* Christ? We are conscious that we have different Christs—that is, that Christ appears differently to different ones. We are familiar with yearning after each other's experiences. "Oh!" says one, "that I could have such a joyous view as such a Christian has! Oh! that I had such a comfort of my hope as I perceive in another!" which, being interpreted, amounts to this: that different people have very different Christs. As you bring your own life to the fashioning of your Christ, in some respects he is meagre. He is yet "a man of sorrows and acquainted with grief" to some of you. He is to many of you only a conscience, sworded and armed. To still more of you he is but a problem, an argument, an abstract statement. To many of you God is a power—and a physical power at that—engineering in the heavens; while to many others he is a power domineering on the earth. So different men frame their Gods—their Christ-Gods—differently. But oh! there is no framing, and no following up, that is so unworthy of a man as that which is lean and meagre and poor—as that in which pity is less even than in man, or as that in which the commercial element is stronger than in man. Where I see God conditioned, and his mercies limited, and put upon one and another ground, it being said, "If you do so and so, God will do so and so: our God is thus and so;" when I see men piece and patch their notion of God, and circumscribe the effluence and infinite spontaneity of divine love, and the overflowing divinity of Jesus—when I see these things, it seems to me that men hold up here a rush light, there a wax torch, there a candle, and yonder a smoking pine knot, and call them Gods, each worshipping his own light, while the sun itself, out of doors, blazes all through the hemisphere, and should rebuke the meanness and poverty of the conception which men have of light.

Our conception of Christ is such that we are perpetually in trepidation before him. We are afraid to go to him. We are afraid to confess our sins to him. We are afraid to trust his grace again. We think the stores of his patience are exhausted. We have not known, we have not considered, the infinity that there is in love. If love in us is so strong, if love in us is so full of self denial and patience and gentleness, if love in us carries summer through our winter, and the tropics through our whole life, is our name higher in that regard than the name of Christ? Have you pity? Find me pity that stands out among men remarkable, and I will place by the side of it the pity of Christ, and say, "Here is a name which is above every name in that." Show me mercy—that mercy which suffers rather than make suffering—and over against the most saintly and notable instance that you can find, I will lift up a name that is above every other name in that. Show me a love

that longs to die rather than that another should die—yea, that is willing to live through tribulation and sorrow to do good to those that are beloved—and over against this rare and wondrous love, I will lift up a name of love that is above every name—the name of Jesus, that rebukes our want of faith, and our want of an elevated conception, in fashioning him to ourselves.

3. Since our conceptions of God are made up of the best conceptions and experiences of human life, refined and idealized, and fashioned by the imagination, they will always be under, and never above, the reality; so that the mistakes which might be fatal in other measurings are invalid and harmless in measuring our God. I like generosity; but not in an apothecary. When I buy my provision, the grocer may over-measure as much as he pleases; but when I send for medicine, I do not thank the apothecary to over-measure. If a man is counting out money to me, and he knows what he is about, it does not trouble me if for hundreds he counts thousands, or if for thousands he counts millions; but if he is calculating an eclipse, or performing any mathematical problem, I do not thank him for his generosity. I want him to be exact in his figures.

Now, when we are calculating God's goodness, we must take measure by the family, according to Christ's own declaration. On one occasion he taught the disciples on this very matter. He said to them, after giving them some other instruction, "If ye, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him!" What is the exact logical position here? When you argue from a man to God, you are accustomed to say, "Ah! that is not a fair argument—God is a different being." "No," says Christ, "take whatever is good in man, and argue that God is not only that, but infinitely better than that. In fashioning your conception of God, make it as resplendent in justice, as august in truth, as noble and pure in love, as radiant and wondrous in pity, and as enduring as you please. Never be afraid that you will overdraw the divine character. God is never better in your thought or imagination than he is in himself. You may pile on, and pile on, as much as you please, and your descriptions of God will not transcend, but will come short of, the reality. When your heart is warmest, when it is noblest, when it is truest, when it is best, when it flashes out its ideal conceptions of God, that ideal is far more likely to be near the truth than one that is coldly, critically, philosophically deduced from definite premises. For God's nature really outruns the human capacity for reasoning.

4. Our whole life is to be a process of glorifying the name of Christ, not merely by chanting praise to him, but by the augmentation of our conception of him. For, as man himself is growing clearer-headed,

purer-hearted, truer, greater, nobler, he has all the elements that frame to him a sweeter and more blessed God. If the God that you beheld in imagination when you were converted, before whom you fell down rejoicing, and to whom you surrendered yourself, is the best that you have, woe be to you! You have not grown since you came out of the nursery, and you stand in the orchard of truth without growth. A true man has a better and better God every year.

Let me not be misunderstood, as though I taught that there were different Gods. There is but one God, unchangeable, infinite in power and wisdom and goodness. But, after all, *our conceptions* of God are perpetually changing, and changing according to our own moral growth. As we grow ourselves, with an increasing capacity to think new thoughts, and feel new emotions, our conception of God changes, as it ought to change, from year to year, in the direction of nobleness and attractiveness and beauty. That God who shone to you like a star on the horizon in your morning, should have ascended the heights of experience at your mid-day, and should shine down with the fullness of the sun upon your heads.

I sometimes think it is with our experience as it is with streams in mountain valleys. A thousand little silver rills start, they know not where, and bring up at the bottom of the mountain and form one flower-banked stream. This stream is fed by a thousand rills. It grows by other additions. And as it flows on it grows deeper and broader until it reaches the ocean. And that which is born of drops of experience in the mountain, runs down and on, as it were, growing broader and wider by the accumulation of experience-streams, and empties at last into the infinite. We find our thought of God growing and growing until it is developed into the eternal. And so our God ought perpetually to augment, and fill our heaven more and more to the end of life.

If these views and expositions be true, we see the meaning of Christ's thankfulness, when, on one occasion, he says, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." It is true—and we see in the light of these remarks what is the reason of its truth—that there are many philosophers and many theologians who have a conception of God which is unspeakably inferior to that which is formed by very ignorant and poor and miserable people. If you walk with the pastors of the various churches through their parishes, you shall find in almost every parish some poor, and it may be illiterate, great hearted creature, lying out of society, and back of it, perhaps, with only one single thread that connects him with his fellow men—namely, the church—the religion of Christ; and yet you shall

find him in conversation, mounting up and outrunning many who are more highly favored. I have talked with old colored men who, storm-driven, had gone to God, because they had nothing else to go to, and who had a richness and wonderfulness of experience that I had no parallel to in myself, though I was a preacher, and my business was to study. A God that you have *studied* out can never be such a God as you have *felt* out. A conception of God that your heart has formed will always exalt the name of Christ higher than any other name. And so it comes to pass, often, that those who are poor and humble in this world, those who are living literally by faith, those to whom the Lord's prayer is a daily verity, are better than we. "The last shall be first," oftentimes, and "the first shall be last." Our knowledge of God does not depend upon our education, nor upon our philosophical capacities, but upon our inward and spiritual lives.

This blessed name, which is so high in heaven and so great upon earth already, and which is destined to such exaltation and eminence, is our name. For there is no form of language which has not been employed by our Master to identify himself with us. We are linked with his history. His thoughts belong to us. His example was set for us. All his deeds were for us. And, more than that, we are joined to him as heirs. Whatever Christ has, he has parted, as it were, and divided with us. We are "heirs of God, and joint heirs with Christ," according to the declaration of the apostle. All that there is of beauty, and richness, and sweetness, and grandeur, and authority, in Christ, is not simply something to which we are permitted to look, but it is ours. We have the same right in it that a child has in the dignity and elevation of his father. If the father comes to honor, and is of universal repute, the child feels stronger and richer and happier. The father's name is the child's glory, as the child's prosperity is the father's joy. All that God has, is mine. All that he is, is mine. I am what I am by the grace of God. I do not stand in my own being. The sum of my richness is not what I have, but what I am to inherit. In the ineffable love of Christ, in the glory and beauty and grandeur of his nature, and in his elevation of character, I have a part and a lot. He is my Father, he is my Brother, he is my Friend, he is my Companion, and shall be forever and forever. He shall lead me by the hand here, and he shall lead me by the hand through the valley and shadow of death. And I shall fear no evil. I shall meet the mysterious foes that people darkness and space, and say, "The Captain of my salvation is victorious over all adversaries." I shall not fear to face the life to come. I know in whom I have trusted; and what I have committed to his charge he will keep—for he is a faithful Saviour. I know that my sins rise up, and he knows them better than I do. I know my inferiority;

but did ever bird sit on the nest that it might brood the egg into life, and then wait patiently for the callow bird to fly and sing, feeding it the while, that it had not borrowed something to teach me what God is, who sits with infinite patience, brooding men till they are brought up out of imperfection into perfection, and are able to fly through the realms of power and grace and glory? I am imperfect enough, but not I, but Christ that dwelleth in me, gives hope.

And that same Christ is yours. He belongs to the beggar in the street, if he will take him. He belongs to the proud man, the vain man, the selfish man. He belongs to the needy man. He is medicine for every man's sickness and want. He is the Saviour that stands to help every living creature. The earth is his. "The field is the world." All men are his possession. And yet how poor men are! What beggars they are! How friendless they are! How lean they are!

Dear brethren, this is not all. In a very little time we shall depart, and the places that know us now shall know us no more forever. But there is to be another scene beyond this. "Wherefore God also hath highly exalted him (Jesus), and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." The day will come when we shall stand disembodied—that is, free. We shall stand by sight and by sense in the great spirit-realm. We shall behold trooping from afar ranks, orders, degrees of grandeur and excellence. We shall see worlds bearing hither and thither, in all this vast and ever-congregating multitude, their contributions to the riches of the realm of God's whole creation. And we shall see, rising above them all, in sweet simplicity, and in the rapture of love, Jesus, the crowned Lover, whose heart bled, and bleeds, for us—the wine of our victory, and the food of our life. Above every name on earth and every name in heaven our Lover stands, and we are safe.

Take hold of that blessed name. Ye that have not known it, learn to know it. Gather up all frâgmentary excellences, and fashion to yourself some conception of that Saviour. Begin to yearn toward him, to love him, and to follow him. Hear him say, "If you love me, keep my commandments. If you cannot keep them perfectly, try to keep them, and I will take the endeavor for the deed, and will undertake to keep you." Listen to his call, and heed it. And do not merely let his name be upon you outwardly, but let his Spirit be upon you inwardly. And then, when "the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads," you shall be of their number, and shall forever and forever be present with the Lord.

PRAYER BEFORE THE SERMON.*

We thank thee, our Father, that thou art more to us than any earthly parent can be to his children. We thank thee that there is a household into which thou dost gather thine own, where we are but as little children ourselves; where, with struggles, and with cries of fear and pain, we are often gathered in, but where thou dost comfort us even as a father comforteth his children. We thank thee that thus there is a refuge from the world; from its storms, its assaults, its temptations, its doom. We thank thee that thou hast reared up walls of partition round about thine own, and that they who put their trust in thee shall be as Mount Zion, which cannot be moved.

We beseech of thee that thou wilt take into thy fatherly care these little children, that are not of an age to know what they are, or what they do, nor to discern their right hand from their left. And what better are they who tend them? How feeble is our best wisdom! We cannot look forth to know what is going to meet us, nor could we prepare for it if we knew it. We are ourselves children who take care of children.

We commend these dear parents, therefore, unto thee, praying that thou wilt give them the illumination of the Holy Ghost, that they may know how to lead these children, they themselves being taught of God. May the lives and health of these little ones be precious in thy sight. Though the infirmities of the world are around them, and though they shall know sorrow and crying, grant that yet their names may be written in the Lamb's Book of Life, and that they may have, even in this world, the pledge and surety of that inheritance where no more shall any one cry—where God shall wipe the tears from all eyes.

Look, we beseech of thee, not alone upon these children, pleased or weeping, but beyond, into every household. O Lord! how many are there whose hearts ache! How many parents are there whose eyes weep! How many are there who are full of sorrows, and who must come to thee, if they take thee, as they need thee, as a man of sorrows, and acquainted with grief! Have compassion on them, and teach them how to ease themselves of their burdens by casting them upon the Lord. If they have but little faith, do thou comfort them, and strengthen their faith. If there are any that sit to-day doubtful, and in twilight, watching by the side of their sick children, will the Lord be pleased to rebuke the disease, and restore their darlings to them; but prepare them for any event of thy providence which is best.

Wilt thou accept the thanksgiving of any that are in thy presence this morning who have come from sickness, and who have hearts full of gratitude for thy sparing mercies. Accept their testimony and their offerings to-day. Look upon any that are near and dear to us who are feeble and sick, and whose homes are darkened to them. Look upon parents who fain would guide their children, but who have the summons already in them to depart and leave them to others, whose hearts are sad and sore. Grant, O Lord! that there may be such consolations ministered unto them, that they shall be able to say, "The Lord's will be done."

We pray that in all the great business of life, in rearing our children, in imbuing them with right dispositions, in fixing principles which shall guide them when we are gone, we may ever have the inspiration of God resting upon us. May we know what is right. May we be able to instil the knowledge of it into others. May we bring up our households so that they shall stand firmly in the service of God. May all the young in our midst be brave for things right, and be afraid only of evil. May they love the truth. May they learn honor. May they be upright before God and before men. Whatsoever things are pure, and whatsoever are true, and whatsoever are lovely, and whatsoever are of good report, may they know and practice. And we beseech of thee that thou wilt grant that the generation which is coming up may be broader, and wiser, and stronger, and more abundantly fruitful in all good, than we have been.

We pray that thy Church everywhere may be more and more purified, and prepared for the great work which is opening for it upon earth. Let that kingdom in which

* Immediately following the baptism of children.

dwelleth righteousness come. Thou hast promised that all the earth shall be given to Jesus, our Master. Oh! let that day speed when he shall come and take his kingdom here, and reign on earth as he rules in heaven.

Lord Jesus, our desires are unto thee; and we pray that thou wilt grant that our faith may not fail, and that we may not shrink from our own part of that labor and achievement, and that we may be cheerful, and carry our burden and cross, and that we may live so that when we depart out of the world, the world shall feel its loss, and know the good that we have wrought, and heaven greet us. And bring thou us at last into thine own presence, and crown us with thy words, "Well done, good and faithful servant, enter into the joy of thy Lord."

And to thy name shall be the praise, Father, Son and Spirit, ever more. *Amen.*

PRAYER AFTER THE SERMON

Our Father, we pray that thou wilt grant unto us a knowledge of thyself through our own selves. Take away that defilement which is as the cloud before the sun. Take away those passions which interpret the devils to us, and not thee. Give to us life more in those parts which are of God, and which seek God. Grant that we may have such sympathy with men, such forgiving dispositions, such sweet and attractive lives, such longings and yearnings for purity, and truth, and honor, and glory, that we shall be lifted up into kindred sympathy with thee. Make thyself known to us thus. Oh! if thou wilt interpret thyself to us, purify us. Is not this the meaning of thy chastisement. Art not thou dealing heavily with many? and is it not that they may become sons of God? Hast thou not said that whom thou lovest thou chastenest, and scourgest every son whom thou receivest? Art thou not seeking to break off the husk? Art thou not endeavoring to open the shutter that the light of the sun may shine clear through the window, into their souls? O Lord! interpret thyself in every way—by joy and by sorrow. Fashion thine image before our minds, and keep it there; and by the sweet attractions of thy love, grant that we may walk from strength to strength, and from glory to glory, until we appear in Zion and before God.

And to thy name shall be the praise, Father, Son, and Spirit. *Amen.*

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332, 334, 336, & 338 Fulton St.

From a "Star" Paper, (in *The Independent.*) By the Rev. HENRY WARD BEECHER.

"Then came the conviction, for the first time, that sewing was conquered and vanquished! Long sheets, entering the fatal pass, streamed through, and came out hemmed, in a ridiculously short time. An hour's work was done up before your eyes in one minute. A shirt was set in, of such dimensions, that (we call Baron Munchausen to witness!) a man could not get round it by fair walking, in less than—well, in some time! It streamed through the all-puncturing Wheeler & Wilson about as soon as a good-sized flag, being hoisted, would unroll and flow out to the wind. A bundle of linen took its turn, and came forth a collar, a handkerchief, a cap. There goes in a piece of cloth!—there comes out a shirt! We were bewildered. Not much was done for some hours in that house but gaze and wonder. We mistake. A good deal more was done, and done more effectually, than had ever been done in ten times the time before! What heaps of towels—what piles of sheets—what bedfulls of small trumpery—what bureaus full of fine trash—what carpet-littering stacks of unmentionable matters that make up the cloth inventory of household wealth!

. . . . . .

"Now, sewing is the family amusement. Our Wheeler & Wilson is played on a great deal more than our piano—and is the cause, too, of more real music than is ever got out of that instrument; for two canary birds, perched on either side of the book-case, understand the first click of the Sewing-Machine to be a challenge, and while the machine sings *staccato*, they warble *ad libitum*, and between the *solfeggio* of the one and the *cantabile* of the other, we go crazy."

We respectfully call the attention of the public to the recent improvements in the wonderful Wheeler & Wilson Machine. They make its superiority still more apparent. Send for a circular.

CRAIGE & CO.,

Agents.

THE N. Y.

Sewing-Machine

EMPORIUM,

744 BROADWAY, cor. Astor Place,

UP STAIRS.

(*Established in 1860 by V. W. Wickes.*)

W. R. PATTERSON & CO., Proprietors.

THIS Establishment is designed to supply every want connected with the use of Sewing-Machines.

Machines of all the approved makes are kept on hand, or furnished to order. They are sold at the Manufacturer's prices, with all their guarantees. Purchasers have here the advantage of seeing and testing all kinds together, and are thereby enabled to choose the Machine best adapted to their wants. They have also the privilege, if not suited in their first choice, of exchanging for any other kind. Full instructions are given gratuitously.

Machines are also Rented by the Day, Week, or Month, either with or without the privilege of purchasing, which gives an opportunity to test them thoroughly before buying.

We also deal in SECOND-HAND Machines—Buying, Selling, Exchanging, etc. Old Machines are Cleaned, Adjusted, and Modernized, and supplied with all the Tools, Fixtures and Attachments required in their use. Needles, Thread, Oil, Soap, etc., of the best quality, are kept constantly on hand, and sold at the lowest prices.

Operators, with or without Machines, are sent into Families; and Machine Stitching of all kinds is done at the EMPORIUM.

The establishment is complete in its arrangements, and possesses, under the new management, superior facilities for conducting the business. Every effort will be made to please those who favor us with their patronage.

In dealing with this establishment you have *this advantage:*

YOU CAN

EXCHANGE

FOR ANY OTHER MAKE

If your first choice should prove

NOT SATISFACTORY.

Machines sent to all parts of the country, and guaranteed to suit.

Full information as to prices, terms, etc., given to all who send address, stating the kind of work they wish to do.